CORRESPONDENCE.

Akron, Kansas.

The EVANGELIST, is a very welcome visitor to our home, as we are living away from the brethren and only once in a while that I see any of them. I now live in the city of Udell, Cowley Co., Kans. There is a church in the south part of the county that has a very crooked record. At one time they were Progressive and it was then they took the convention and their present elder was moderator of said convention. An Annual Meeting committee visited them in Sept. by invitation. I was present at the council but after getting a snubbing from L. Hilary I took my leave with a determination to remain with the Brethren and labor as an anti-creed man. This was the first German Baptist council I had been to for about four years and is probably the last one for me.

A Christian preacher asked me a few evenings ago why I could not unite with them and enjoy church relation right at home to which I answered I could not consistently, for I was a firm believer in trine immersion and my uniting with them would be endorsing the single immersion and virtually going back on the trine. And so long as the trine immersion was recognized as valid baptism by all the churches. It would be foolish in me to go back on it for the sake of church relation. Then says he, you are settled and grounded on trine immersion. Yes, said I, that was one of the first subjects that I investigated and did that before I was baptized and I have never seen cause to regret that I was baptized by trine immersion. Then he asked what the practice of the Greek church was? To this I answered it is trine immersion and A. Campbell says, they have never to this day given up the primitive practice, and he further says, it is the voice of 75 or 100 millions of vouchers that out weighs the world on a mere question of fact. This ended our conversation it being time for church.

Some brother in the EVANGELIST, has asked for the three of the strongest arguments for trine immersion. I will line mine.

The first one lies in the grammatical construction of the commission especially in the use of the article he placed before the parts named viz., Father, Son and Holy Ghost. There is also much in use of the preposition of, and the conjunction and. If single dippers could destroy the use of article the and have it read so they most always quote viz., in the name of the Father, Son and Holy Ghost this making combined ennumeration of it so if the Father, Son and Holy Ghost in some way combined themselves together into one in order to receive believers by one immersion into them but the article placed before each name excludes such an idea.

My second argument is based upon the fact that one eunomius invented the single dip for baptism and it was face forward and without the use of the Gospel formula which according to Tertulian taught trine immersion.

My third argument is based upon the fact that the backward single immersion is entirely unknown among historians prior to the sixteenth century. Its without a single witness down to that time. Such are some of my reasons for believing in trine immersion.

D. HARADER.

Udell, Kans.

A Pleasant Birthday Party.

On Wednesday Dec. 7th, we met to the number of about 42 brethren, sisters and neighbors at the home of brother D. J. Miller, near Fair Haven church, Wayne Co., O., to pay a tribute of respect to father John Miller, it being his 81st birthday. All was lovely after enjoying a good and substantial dinner. We met in the spacious parlors and with sister Clara at the organ sang "To the work, to the work" No. 145 Gospel Hymns. Your correspondent was called on for a presentation speech to which he responded somethiug after this fashion:

"Brethren, sisters and friends," it is a pleasure to me, to meet with you on this occasion, the special object of the meeting however, is, to give expressions of our regard for our aged brother "Uncle John" as he is familiarly called, and addressing the good old man he said: This is your 81st birthday. You have out lived many with whom you were associated in active life. Some of your own family have gone from the stage of life. We have long and fondly known you. We have labored together in the church for a quarter of a century. We have had storms, as well as sunshine, but we have always found you on the right side. You are now past the period of activity, but we meet to testify to you that we remember your faithful labor in the past, and as a substantial evidence of regard the friends have brought to you a few presents which we ask you to accept as a token of love.

At the request of father Miller brother Kiefer responded to the address, and in personating Uncle John spoke after this fashion:

"I am happy to know that my brethren and friends still remember me and I thank you for this token of regard for my former service and respect for my present age. I have long and happily known most of you. I have labored for you good, I have repeatedly visited your families, but my visits were always in the interest of peace and love. My mission was never to hunt up trouble. I never bought a sheet of foolscap full of complaints against others, as the result of my visit but my reports always termed with love and good will and for this course I have now in my old age nothing to regret. I thank you all for this visit, and for these words of cheer, and tokens of love." After this speech we all bowed and had a season of prayer, then sang "Shall we meet beyond the river" etc. By this time it was in order to go home.

Thus passed a really pleasant day. The most of us regretted that the day was so short in December.

P. J. BROWN.

Congress, O., Dec. 8, 1887.

Things in General, Some Things in Particular.

The American Magazine, for December is before me and is a delightful number. The opening article: "Christ—Ideals In American Art," by Wm. H. Ingersole, will repay the reader. "Natural Gas In Findlay" is also richly illustrated. And the reader's sympathy goes out toward Dr. Oesterlin, who for fifty years waited the development of his theory. A feature of the Magazine I like, is under the title of: "The American Pulpit." In this department, Short articles bearing on important points, are found, for instance, this month are: "The Gates Never Shut," "The Double Inspiration," "Burn the Contribution Boxes." Another department is under the head of "Timely Topics," with such articles as "Churches Falsely Accused," "Cannot Spirits Talk Welsh?" &c. There is "The Calendar of Health," and other departments. If my brethren want to take a live Magazine next year, I recommend this.

I had the pleasure some days ago of meeting Dr. Masters, of Everett, Pa., and Miss Emma and Grace Beachly, of Meyersdale, daughters, and son-in-law of Dr. Beachly. We spent a pleasant hour together at the residence of Bro. J. Cassell's. It seemed very home-like and I enjoyed their company much. Dr. Masters is not a member of our church, but he is good enough to be one. Old father Taylor, was once asked if his son-in law was a member of church. The old man said: "No, he is not a member of church, but he is a very sweet sinner." Dr. M. is not a member of the Brethren church, but he is a very sweet Methodist. I was only sorry I was moving and could not entertain my friends, but I am now fixed, convenient to the church, and street cars, and will be glad to see you. My number is 2437 N. 8th st. We have no latch string, but pull the bell, give us the pass word, and you are admitted.

Bro. T. J. Fahrney is hard at work, in Downsville, Md. His objective point is a new hall for the town, in which meetings can be held, and preaching also if desired. The town contains a church owned by the Disciples, but a building is needed, in which meetings can be held by others. It is to be hoped Bro. F. can succeed in his effort.

I wish my brethren could have been with me this week. In the first place I heard Rev. Jackson Wray, pastor of Whitfield's Tabernacle, London, England, preach a sermon on the ability and willingness of God to save. Pastor Wray is in this country preaching and lecturing for the purpose of raising funds to purchase the old grave yard which once belonged to the Tabernacle. It will take something like one hundred thousand dollars, half of the amount he expects to raise in this country. He uses many illustrations, and very fine ones, to make plain his points. He related the case of a man who was telling of the greatness and grandeur of Christ, and in the midst of a stream of eloquence, he paused, and said' "Oh! I wish you could talk Welsh, for then I could tell you more about his glory! I thought Bro. Mason would have appreciated this as told. One moment you would hold the corner of the eye to nip a smile, and the next, you would feel for your handkerchief to wipe away a tear. What a grand thing it is to be a good servant for Christ.

The other speaker was Rev. Russel Conwell, pastor of a Baptist church in this city. He lectured in the Academy of Music. The idea was about this. The world needed kings to rule, kings among preachers, among doctors, among orators, among business men, &c. All who set on thrones are not rulers. There are women in England with more influence than Victoria. Those who love men, seize opportunity, study closely, and help in the world's salvation are the ones who will rule. Conwell is a grand speaker, practical, intensely so. He opens up the possibilities of life in such a manner that you are encouraged to press on, and make use of the opportunities you have. For one hour and three quarters he held his large audience, and I was sorry when he said good night. As I listened to him I thanked God that there were men in the world better than myself. What a poor world if there were not men in it better than we are. The third noted character was Talmage, but I leave him till next week. I just wish you brethren could have been with me to have enjoyed the feast of fat things.

Bro. Hilderbrand, I believe as you do, and in my heart shake hands with you. We do need more genuine consecration of heart in the church of Christ. Without that consecration there will not be the spirituality needed, there are not enough coals of fire, there are too many lumps of ice. I have cut out your squib for future use, viz: "I believe in the genuine 'experimental religion' that casts the devil out of a man and enthrones Jesus Christ in his heart, that produces pippins and ramboes instead of thorn apples and sour crabs." Cut close to this line, and you will make your ministry a grand success, and may such a result be the outgrowth of every young man. Preach Christ, let the results be what they may. Our motto should be the world for Jesus.

"As Christmas approaches we submit to the serious consideration of the managers of Sabbath school entertainments whether the introduction of a Santa Claus would not better be dispensed with. There has been so much silly and pernicious prattle about this mythical personage in some of our celebrations that the name of Jesus is but seldom heard. It ministers only to irreverence to have performances of that kind in the sanctuary, and perhaps over the very spot where the holy communion is administered, where the burial rites are observed, and where sinners are invited to Christ. Surely, refined amusement is possible. Leave the Santa Claus to the unconventional rough-and-tumble of home festivities. We are to a considerable extent under the influence of association. Buffoonery and the holy communion in a place consecrated to the worship of Almighty God does violence to both spirituality and sensibility. Not that we object to some mirth on such occasions even in the house of God. It is against the vulgarizing and contempt breeding extreme that we protest."

The above article from the *Christian Advocate* expresses our sentiments on Santa Claus, leave him out.

JOHN DUKE MCFADEN.

A WONDERFUL PENNY.—Fifty years ago a child gave a penny to the missionary-box. A little tract, costing just one penny, was bought with it, and some one gave it to a young man, the son of a Burman chief. He traveled 250 miles to learn to read it. The Christian teachers taught him, and God gave him a new heart. He went home and preached to others, and fifteen hundred heathen were converted and baptized.—*Spirit of Missions.*